



THE ROCK

Anglican Parish of
Caversham Saint Peter,
Dunedin, New Zealand

June 2023—Trinity



Variety and togetherness



By The Vicar

There is a saying that variety is the spice of life and I tend to agree. Variety provides an understanding that there are differences in everything. Eating at a restaurant, buying clothing, planting a garden and listening to music and stories enhance our understanding and appreciation of the myriad of ways things can be done.

The beauty of the Anglican church is that it embraces a wide variety of worship and encourages everyone to build on their faith. Each member of Saint Peter's congregation adds to the richness of witness to Jesus Christ. No two people have the same story or church formation and this is our strength.

Sharing worship, meals, Bible study and life experiences enables us to get to know each other and explore different perspectives of our faith. The articles in *The Rock* are collected from people who are prepared to share what they have learnt so far. I hope to start an evening study group to build on the enthusiasm and openness which is growing in this church.

The writer of Hebrews (10:25) encouraged the church to '...not give up meeting together, as some are in the habit of doing, but let us encourage one another...'.



Patronal Festival 25 June

And I say also unto thee,
That thou art Peter,
and upon this rock
I will build my church;
and the gates of hell
shall not prevail against it.

Matthew 16:18



For this year's Patronal Festival, Saint Peter's parishioners were joined by past Vicar Father (now the Reverend Dr) Hugh Bowron (above) who celebrated and preached at 8am and assisted and preached at 10.30. Arnold Bachop (above left) sang *The Call* by Ralph Vaughan Williams (see page 8) during communion at the 10.30 Solemn Sung Eucharist (at left). Following the 10.30 Service a parish lunch was held at Speight's Ale House—see photo's on page 8.

PHOTO'S: DAN MILLIKEN.



Family life

By Father Carl Somers-Edgar

Vicar's choice

vicar Natalie Milliken catches up with sermons from our past.

We are in some ways the victims of our own success. I would imagine the explosion of human knowledge in the last hundred years or two hundred years has been much greater than that in the two thousand years beforehand. At least knowledge of a particular kind. I'm not talking about wisdom or inner profound understanding, I'm talking about factual knowledge. Knowledge you get by mere observation. And that's true about human institutions, like the family. We have come to examine the family in a very detailed, indeed impassionate and impersonal way in recent times.

Previously, the family was simply something we took for granted. It was something given to us by nature and God and it was good. To belong to a family was absolutely essential, not simply for purposes of nutrition but also it gave us our context. It gave ourselves an environment which said who we were. We belong to this family and not to another.

A Chinese friend of mine had decided to marry a woman who the family had not chosen for him. He had had a woman presented to him and he said, "No, no! I'll have somebody else thanks." And when he decided to marry somebody else, his mother said to him that he could also buy two coffins. One for her and one for his father. In other words, your family is absolutely top of the tree. My own father and his brother said to me, within the same week, "Your family is the most important thing in your life."

The fact is that the family is an intense part of who and what we are as human beings in this world. But we have become like clever children.

Knowledge enormous has made gods of us. I think this is a misquotation of Keats. When you have knowledge, knowledge confers power. The power to examine, the power to assess, the power to judge and the power to reject. Because we have studied the family and looked carefully at the family. We feel now we can judge the family as an institution. We can say whether it's good or bad. Not only that, we say it from a very particular viewpoint, which perhaps we didn't have, say a hundred years ago. That is the viewpoint of the individual.

One of the things this society has evolved, very rapidly and very recently, is the priority of the individual. The individual has the right to decide his or her life. Perhaps this comes from the American Declaration of Independence. The right of the pursuit of happiness. So, we have got to be happy and indeed at times we have a terrible sense that we have failed to be happy.

We are required to be happy. Happiness is essential to be a human being. A person who is not happy is a failed human being. And of course, what we might want and makes us happy, isn't necessarily what makes other members of the family happy.

Our happiness, rights and individual needs take precedence over our brothers and sisters, our parents, our children and whoever else. I have got to be happy! I have got to be fulfilled! I have got to be me! Once upon a time it might have been defined by my family. My identity now comes from me, and me is who I have my first duty to.

This in some ways is what's bound to happen. The increase of knowledge brings change, whether we like it or not. One of the most obvious ways, if

you will pardon me, is through birth control. This means people can enter into relationships of various kinds without the worry of extra children and more families coming as a result. It gives a flexibility to relationships which wasn't there before. It gives a potential to individuals to do what they would not have done before. With this increase of knowledge, we have come to judge the family and assess the family in ways which we wouldn't have done. Because of our changed priorities, we often find the family wanting and I suppose some families are wanting, and yes some should be better than they are but....we ultimately do all of this at our peril!

We do this at our peril because the family is our natural environment and it's not going to go away and is essentially part of what we are. That is why it can be so painful! Why it can hurt so much, because we need it so much. It has so much power for good that when it doesn't work as it should, we suffer very considerably from it.

As Christians we normally assent to the idea that the world goes according to the plan of God. There is an important caveat to that and it is the caveat of original sin. The world which we know and our human nature are in some ways fallen. Human nature, like everything else in the world, is less than perfect and damaged, or it hasn't reached its full potential for good. It can cause a great deal of suffering, anguish and pain.

However, that must not blind us to the fact that indeed human society is providentially established by God. Families, mothers and fathers, children, brothers and sisters are not

(Continued on page 3)

The Frolicsome Friar



"I bet if my name was Google people would make the trip up here to seek guidance."

SOURCE: WWW.HOWTOGEEK.COM..

Family life

(Continued from page 2)

just reproductive contexts, but actually a representation of the will of God. There is a lot in scripture about how a family is supposed to work. Families are part of the divine providence. It's no good suggesting that now we've reached the 21st century we can restructure everything. Families are part of God's will and God's will is essentially who and what we are. We are made to be a particular way and to fly in the face of that is, actually, not just to fly in the face of God's will but to also fly in the face of our own deepest and most profound aspirations and human nature.

It's up to us to do two things. Firstly, not pretend about the family and pretend we're not human beings. Not pretend that we are good and we're perfect. However, we need to recognise that we are the children of God and are made in God's image. Every family is, in a way, the image of the Holy Trinity. In every family there is a place in which the love of God can be manifest, amongst its members and

outwards into the surrounding community. A family is a holy office. It's like an ordination. Something which is sacred in the eyes of God and it can do the will of God. Yes, it can be enormously dangerous and enormously damaging. Nevertheless, it exists in God's plan for human beings and is a means by which the grace of God can touch and transform human beings, both inside individual families and outside as well. We need to be realistic, but we also need to reaffirm the value of family life. There are profound things here and it is our vocation and witness to testify to the fact that the world in which we live is a reflection and prefiguring of the world to which we are destined.

The human institutions which exist within this world, though damaged and fallen in many ways, are even so the means by which God brings us out of the family in this world into eternity. The family has a profound and essential significance and it is our duty to continue to proclaim and recognise it in the world in which we live. 🇳🇿

Letters

The Rock welcomes letters to the Editor. Letters are subject to selection and, if selected, to editing for length and house style. Letters may be:

Posted to: The Editor of The Rock,
c/- The Vicarage, 57 Baker Street,
Caversham,
Dunedin, N.Z. 9012

Emailed to: TheRockEditor@stpeterscaversham.org.nz

Ask The Vicar

For answers to questions doctrinal, spiritual and liturgical.

Write to: Ask The Vicar, c/- The Vicarage as above

Or email: AskTheVicar@stpeterscaversham.org.nz

ASK THE VESTRY

Questions about the secular life and fabric of the parish may be:

Posted to: Ask The Vestry, c/- The Vicarage as above

Emailed to: AskTheVestry@stpeterscaversham.org.nz

Little-known Title D

By the Vicar

In May I was invited to the Anglican Women's Studies Centre and met women from across the Anglican church. We listened to speakers from different church cultures and experiences, shared in a variety of worship forms and identified issues which affect all of us.

One of the most pressing issues appears to be the lack of awareness of the Complaints Process as presented in Title D Canon III. The Anglican Church has produced an

exemplary procedure to guide ministry standards but it seems few members of our congregations know about it.

This is not surprising as it was only produced recently but, as members of churches, we need to know how to support others if they need grievances to be addressed. 🇳🇿

More online

You too can catch up with sermons from our past at:

<http://www.stpeterscaversham.org.nz/pulpit.html>



More online

Learn more about Title D support frameworks at:

www.stpeterscaversham.org.nz/TheRocksupplements/2306/TitleD.pdf



Read the complete Title D texts at:

<https://ministrystandards.org/resources/title-d-canon>





By Alex Chisholm,
People's Warden

Following on from Jenny's interesting profile of being a lifelong Anglican [The Rock, May 2023] I would have to admit that my journey to becoming an Anglican later in life has been rather complicated / complex.

I was born into the Church of Scotland; the family joined the Presbyterian Church here in Dunedin and attended First Church then Maori Hill Church. As I went to Columba College the Presbyterian influence was strong and in fact I married a Presbyterian minister. At university I belonged to the Student Christian Movement which was liberal and included students from all mainstream non-Roman Catholic churches. The Otago group was very interested in theology popular at the time and also provided opportunities for worship. I can still remember turning up at All Saints at 7am for small group devotions, followed of course by breakfast. Later leaving Dunedin, we were in two parishes in New Zealand before going to Germany, supposedly for one year. However, it was 7½ years before returning to New Zealand. During the first year in Heidelberg we attended a very interesting church called the Arche which was used by both the Roman Catholic and Protestant congregations [see The Rock, February, March and April 2013]. After Heidelberg it was off to Pforzheim, for two years at the main city church, the Stadtkirche, with several clergy, a magnificent choir and organ and a music professor as organist. We then moved to a suburb, previously a village, called Huchenfeld.



Christi Auferstehungskirche, Karlsruhe.

PHOTO'S: SUPPLIED.

CHURCHWARDEN CORNER

There I was back again in the role of minister's wife. This was quite different from New Zealand. As Huchenfeld was traditionally a Protestant village, and the next one just up the road Catholic, the whole village was in theory your congregation (even though only a certain percentage ever attended church). Made a quick trip to the shops interesting! Services had some features of Anglican ones—part of the liturgy was sung and the church interior looked more Anglican as well. Returning to Dunedin it was back to Knox Presbyterian Church where no differences between Good Friday and Easter Sunday were obvious. Happily, I discovered All Saints where Father David Best was the Vicar and I was later confirmed there by Bishop Peter. After David and Di Best moved to Wellington I came to Saint Peter's. By then I was fortunate to be at Otago University as a staff member and able to study for a Masters then a PhD. Presenting some of our research meant I could attend various overseas conferences, spend time at research centres in Dusseldorf and Karlsruhe and visit family in Glasgow. When in Glasgow I attended St Brides, a large Anglo Catholic Church [The Rock, November and December 2013] and in Karlsruhe I was able to go to the 'Resurrection Church' (Christi Auferstehungskirche), which is an Old Catholic Church. The Old Catholics and Anglicans entered full Communion in 1931.

It has been a fascinating journey and I feel privileged and blessed to have had this opportunity. 🇬🇧



Left: St Bride's, Glasgow; right: the church in Huchenfeld—with the very large "vicarage" at left.



Nutritious



Heart of olive oil

By Alex Chisholm



live oil may actually be good for your heart, as it is the main fat used in dietary patterns which promote a healthy life style. Its effects were tested using very sensitive and specific tests on 69 healthy volunteers. They were split into two groups and asked to consume 20ml of olive oil either low or high in phenolics (natural compounds found in plants including olives) every day over a six-week period. A particular feature of the study was the target group studied: healthy individuals who did not regularly consume olive oil. The research team used a new diagnostic technology to study the impact of the oil supplements on health: urine samples were examined for a range of peptides (produced by the breakdown of proteins) already identified as indicators or biomarkers of diseases such as coronary artery disease (CAD), chronic kidney disease (CKD) and diabetes.

A particular strength of this approach—a field of study known as proteomics—is the identification of altered levels of certain proteins, with changes used to flag-up the early indicators of disease **before symptoms have appeared**. At present you can only find out if you are at risk of heart disease. Dr Emilie Combet of the School of Medicine at the University of Glasgow said, “What we found was that regardless of the phenolic content of the oil, there was a positive effect on coronary artery disease (CAD) scores. In the population studied, any olive oil, low or high in phenolics, seems to be beneficial. The fatty acids (mainly monounsaturated fats) are probably the main contributors to the effect we observed. Our study only involved adding the olive oil. If people in the United Kingdom replaced part of their fat intake with olive oil, it could have an ever greater effect on reducing the risk of heart disease.” The tests used were very powerful in detecting changes in health before symptoms appear.📺

REFERENCES:

https://www.gla.ac.uk/news/archiveofnews/2014/november/headline_376522_en.html
AM J CLIN NUTR 2015;101:44–54.

Father Hugh capped



Above: Past Vicar of Saint Peter's Father Hugh Bowron in academic regalia (including the famous Knox Cap) following conferral of his PhD at a graduation ceremony in May. His thesis consisted in large part of a history of our parish. Below, left to right: The Reverend Dr Hugh Bowron, Dr Clare Knowles and the Reverend Dr James Harding (a Saint Peter's parishioner). Dr Knowles' (a student of Dr Harding) PhD thesis was on the Old Greek Translation of Isaiah and was listed as being of exceptional quality.

PHOTO'S: ALEX CHISHOLM.



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The Living Faith of the Old Testament

By Father James Harding

Recently I spent six weeks reading the book of Job with a group of third-year medical students. I learnt a lot from them, perhaps more than they learnt from me! Part of what made the class so enjoyable was that the book of Job seemed to speak to them and seemed to raise questions which were important for their lives.

I enjoy teaching the Old Testament because it is interesting, challenging and enriching. It is always good to see this part of the Bible coming alive, especially for people who may not have been very familiar with it before. I also think the Old Testament is genuinely important. Apart from the fact it has shaped all sorts of aspects of the world in which we live, it contains the scriptures which tell us who Jesus is and who we are before God. It also takes us to the heart of what it means to have a living relationship with God.

In the Anglican Church there is what is known as the Daily Office, which is a series of Morning, Evening and Night prayers for each day of the year. The Daily Office always contains several passages from Scripture, beginning with the Invitatory Psalm. The psalms cover the whole range of human emotions—joy, gratitude, thankfulness, hope, grief and despair—all of which can be brought before God.

On Saturdays during Ordinary Time, the Invitatory Psalm is always Psalm 63, which is one of my favourite psalms. It is a psalm of faith, spoken by a poet who knew he had a deep need for God. He is also bold enough to tell God how much he needs Him. He uses a very vivid image to express what he feels. He says that his soul is



parched with thirst and his body is pining: “God, You are my God; I search for You, my soul thirsts for You, my body yearns for You, as a parched and thirsty land that has no water” (New Jewish Publication Society translation 1985) [NJPS].

He knows what it feels like to imagine that God is not there. There is a deep sense of emptiness, of something vital missing inside, something we need in order to be fully alive. That is the beginning of real faith: to know without any doubt that we are in need of God.

The image the psalmist uses is quite striking—his soul is thirsty. What does he mean? As with all natural languages, words in Hebrew can sometimes mean several different things. The word translated *soul* here can also, in other contexts, mean *breath, life, person* or *self*. Since the modern discovery of other ancient languages related to Hebrew, especially Ugaritic, we now know that it could also mean *throat*. So in Psalm 69:1, where the *King James Bible* says “the waters are come in unto my soul” we now know that it means “the waters have reached my neck” (NJPS)—the psalmist is suffering so much that he feels as if he is drowning. Jonah felt the same thing, quite literally (Jonah 2:5)!

In a similar way, when the psalmist expresses his desperate need for God, he says “my soul thirsts for You” which also conveys the very physical sense that his throat is so dry from lack of water that he realises he is at

risk of dying from dehydration. He is as parched as a desert where it has not rained for a long time and as thirsty as someone who has become lost there. This is how much

the psalmist needs God.

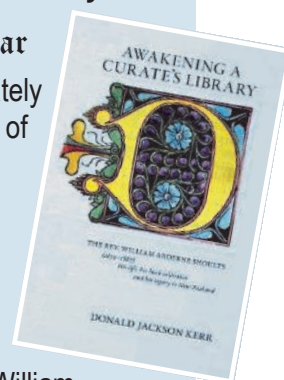
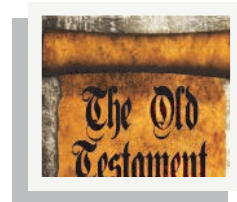
What is so wonderful about this is that these ancient people of faith could express in a few rich and evocative words a feeling many of us still have today. Many, perhaps most of us, know what it means to feel the absence of God. The psalmists knew it and Jesus Himself knew it. They also knew how important it is to talk to God, to bring our deepest fears, anxieties and joys before Him. They teach us what it means to have a genuine, living faith, which can fill us with gratitude and thankfulness when things are going well and can also keep us going when things seem dark and we are lonely and afraid. 📖

Curate's library

By Shelley Scoular

Dr Donald Kerr, lately of the University of Otago library and now Heritage Collections Librarian at the Dunedin City Library, has just published the first book offering an account of Reverend William Arderne Shoults and his book collecting. Shoults' collection of some 5,600 items includes medieval manuscripts, incunables, books on ecclesiastical history and primitive church rites and rituals, philology, bibliography, science, travel and Arabic and Persian texts.

Awakening a Curate's Library is available for reference in the Heritage Room of the central library in Moray Place. 📖



Regular Services

(for variations consult *The Pebble* or our website)
All services are held in Saint Peter's unless noted otherwise

SUNDAY:

8am: Holy Communion according to the Book of Common Prayer
10.30am: Solemn Sung Eucharist
5pm: 1st and 3rd Sunday of each month: Evensong and Benediction

FIRST AND THIRD MONDAY OF EACH MONTH:

1pm: Holy Communion at Radius Fulton Home

FIRST TUESDAY OF EACH MONTH:

11am: Holy Communion in the lounge of Frances Hodgkins Retirement Village, Fenton Avenue

SECOND AND FOURTH TUESDAY OF EACH MONTH:

11am: Holy Communion
in the chapel of the Home of St Barnabas, Ings Avenue

WEDNESDAY:

9am: Morning Prayer
10.30am Bishop's Companionship Programme
- Studying the Bible, prayer and life in Christ

THURSDAY:

10am: Holy Communion according to the Book of Common Prayer

Special Services

Contact The Vicar to arrange baptisms, weddings, house blessings, burials, confessions and other special services.

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The Call

(Continued from page 8)

the *Five Mystical Songs* can be seen as part of his ongoing attempts to replace the sentimentalism of many Victorian tunes with music which was 'vigorous and bright'.



George Herbert (1593-1633).

Published in 1911, the *Five Mystical Songs* uses George Herbert's poems from 1633. *The Call* represents the challenges of the post-Easter celebration in its three stanzas and Jesus is represented by those divine qualities so desired by us: my Way, my Truth, my Life, my Light, my Strength, my Joy.... and so on. It is both celebratory and sacrificial. At the beginning of the third verse there is the drama of a key change with a climax on the

word 'joy'.

The work fits well with the St Peter's Patronal Festival, being a time when we both look backwards to the sacrifice of those in the past, the present with all its challenges and a hopeful future with detail not yet clear. It seems to me we could do no better than have Ralph Vaughan Williams as a musical guide on the way. 🎵

The CALL. From Herbert.

I.
COME, O my Way, my Truth, my Life!
A Way that gives us Breath,
A Truth that ends its Followers' Strife,
A Life that conquers Death!

II.
Come, O my Light, my Feat, my Strength!
A Light that hews a Feat;
A Feat that still improves by Length,
A Strength that makes the Guest!

III.
Come, O my Joy, my Love, my Heart!
A Joy that none can move;
A Love that none can ever part,
A Heart that joys in Love!

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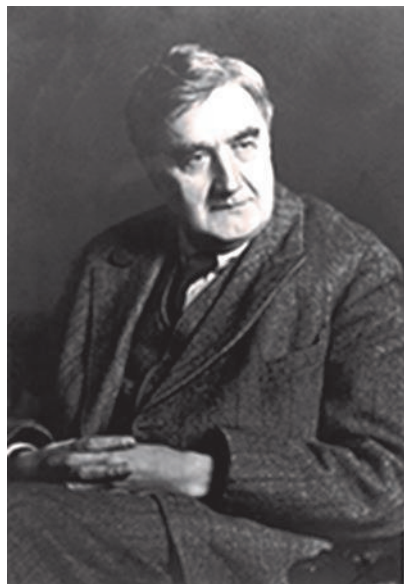
Saturday, 8 July : High Tea. Parish lounge. 1pm—3pm.

Sunday, 16 July : Church lunch.

Sunday, 23 July : Deadline for the July edition of *The Rock*.

The Call

At the recent Patronal Festival, Arnold Bachop sang *The Call* by Ralph Vaughan Williams. This was originally written for a baritone voice as part of a larger work, *Five Mystical Songs*,



Ralph Vaughan Williams
(1872-1958).

but is now often sung as a solo by other voices. The piece is remarkable in both the use of George Herbert's (1593-1633) words and a reflection of Vaughan Williams' life-long love affair with 16th and 17th century poetry. At Saint Peter's we use, Sunday by Sunday, the *New English Hymnal* which is a 1980s revision of the original *English Hymnal* of 1906, of which Vaughan Williams was music

editor.

At its publication, the *English Hymnal* was proudly announced as a collection of 'the best hymns in the English language'. It represented, certainly regarding the

Rock music



By David Hoskins, Director of Music

literary value of the texts, a great improvement on many of the hymnbooks in use then (and now!), though whether most parishes scaled the mountains of plainsong contained within its pages is another matter!

Ralph Vaughan Williams (1872-1958) was born the son of the vicar of Down Ampney in Gloucestershire in 1872 and educated at Charterhouse and Trinity College, Cambridge where he read history. He later studied at the Royal College of Music under Charles Wood, Hubert Parry and Charles Villiers Stanford. His musical education included the organ, though a number of his colleagues noted his extraordinary awkwardness at the instrument. Throughout his long working life as a beloved part of British musical life, he sought to free English music from a reliance on Continental forms. Rather he sought inspiration in Tudor and Jacobean works as well as the folk tune. He also kept up with more modern styles as his 4th Symphony and Piano Concerto attest—those two alone should clear the musical sinuses of any music lover!

While Vaughan Williams had a life-long interest in the music of the church, this had little to do with a conventional religious faith. He once described how he quite early in life 'drifted into a cheerful agnosticism'. So,

(Continued on page 7)

Images of a Patronal Festival lunch—Speight's Ale House 25 June 2023.

PHOTO'S: JENNIFER MAFFEY.



Saint Peter's Cabersham